ARAMBE FLAME

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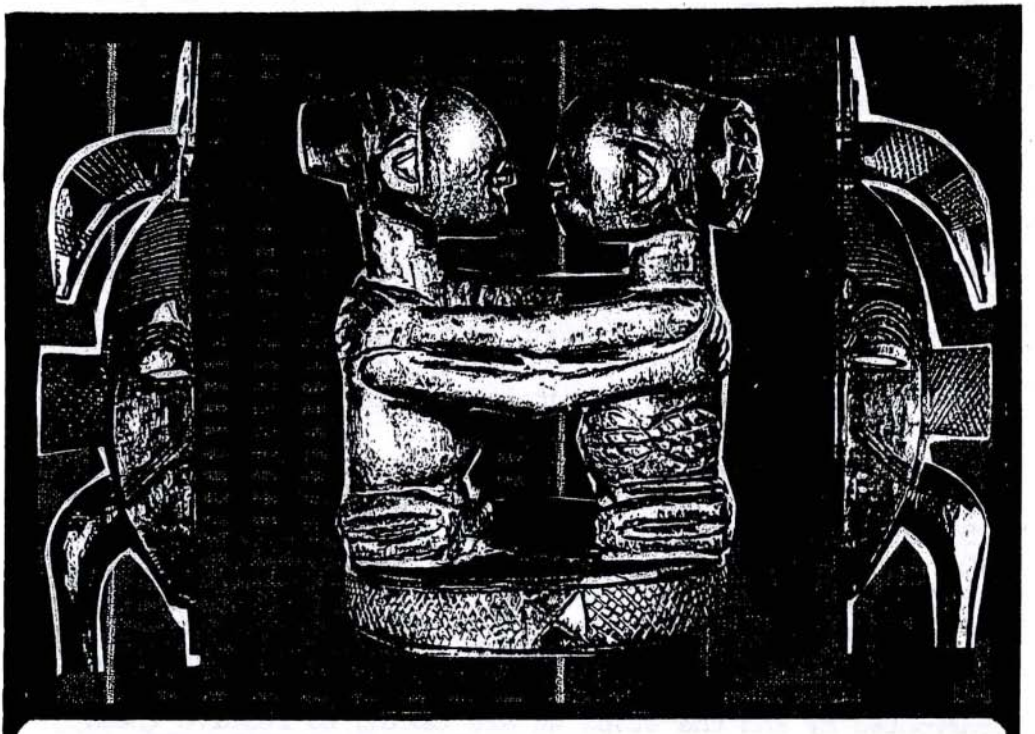

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

If we see all African people as "African," who are we African in relationship to? Because Africans all over the world are, in various ways, manipulated and/or exploited by European domination, we are African in relationship to, or as opposed to, Europeans. But who are these Europeans? These are the people who are of Caucasian ancestry, whose origins are in the Caucasus mountains of Europe, people who have so-called "white" skin, straight hair, and other physical traits by which they identify themselves as "white people." These are the people of France, Germany, England, Spain, Holland, and the other nations of Europe, or whose foreparents are from these European countries.

A person could argue that, since most Europeans in the U.S., for example, were born here and have foreparents, going back many generations, who were also born on U.S. soil, they ought to called "European-Americans." There's a problem with this. "European-Americans" is historically empty and/or misleading. It simply says to us that here are some people of European ancestry who have been here for awhile. And though it does let us know that, at some points, their foreparents did live in Europe, it gives no hint of how today's Europeans in the U.S. wound up becoming "Americans." It gives us no hint of the efforts at damned-near wholesale extermination of the people who were here when the first Europeans arrived, and who'd been here for tens of thousands of years before then. It gives no hint of the enslavement of hundreds of thousands, if not millions, of Africans who had been snatched from their homeland to build the wealth here that Europeans would claim. "European-Americans" suggests that a people from Europe came to a place called "America" and, over time, took on a dual, or blended, identity.

But there never was a North, Central, or South America prior to Europeans' arrival in this hemisphere. Europeans used their guns to kill, to snatch people's lands out from under them, and then claimed these lands for France, for Spain, for England, etc. As conquerors, they claimed the "right" to name the lands of others "America." And

these Europeans did not innocently take on some kind of dual or blended identity. They brought their European standards, values, religions, and so forth with them and, to the extent that they were able to do so successfully, imposed these upon people of color, people they deemed to be "heathens" and "savages." Today, they run the show. But their rule is no more legitimate than a thief's "ownership" of property he's stolen from someone. To put it another way, Bush and other Europeans who sit in positions of power(both symbolic and real) in this country are still foreigners, are still Europeans who are occupying the home of others. The use of "European" in reference to so-called "white people," then, serves to remind us that this land does not belong to those who falsely claim the "right" to rule it.

So what's wrong with the term, "white people"? Just as "black people" tells us practically nothing about who we are and where we're from, "white people" tells us nothing about who they are and where they're from. It only tells us that they have pinkish skin. "White" has something else in common with "black." It is a word that carries with it powerful mental images or impressions. If referring to ourselves as "black" brings subconscious images or impressions of inferiority and negativity, referring to Europeans as "white" brings subconscious images or impressions of <u>their</u> superiority and positivity.

Maybe this business of what we call ourselves and what we call others seems like too complicated a business, an argument over nothing. And the fact is that this <u>can</u> be complicated. But we aren't mindful enough of how powerful words are, of the impacts names--whether for individuals or for groups of people--can have. We live in a society that promotes the abbreviating and shortening of most everything; that influences us to fear anything complex or deep; and that infects us with the notion that we should leave any serious thinking to those who are "qualified," who are the "authorities" on such matters. Now who do we suppose these might be?

We aren't only Africans in relationship to Europeans, but in this country, in relationship to its indigenous people. Our relationship to them is not one of the dominated vs. the dominating. But, oftentimes, we do find ourselves in competition and/or conflict with each other over Europeans' political, economic and other "table scraps." We spend too little time learning about and gaining an understanding of the parallels between our situations as people of color, in regards to the Europeans' exercise of power against us--in the present, as well as in the past. We spend too little time learning how much our respective ancestors had in common--in their ethnic/tribal beliefs, outlooks, values, etc.--prior to and at the time of their initial victimizations by European colonialism, the introduction of chattel slavery, and so forth.

If we think the matter of our agreeing on who we are as Africans is a complicated matter, consider the situation of the brown people who are indigenous to the Americas. What about the Hopi, the Lakota, the Apache, and the many other nations("tribes") of people in the U.S. Are they "Indians" because Cristobal Colon and other European "explorers" stumbled into the western hemispere and thought they were in the Indies? Are they "Native Americans" because a German map-maker decided it would be cool to name this area of the world after the Italian navigator, Amerigo Vespucci? And what of brown people in Texas, New Mexico, and other portions of the southwestern U.S. that were once a part of Mexico? What of these whose ancestry goes back to ancient Mexico and to the cultures of the Mayans or Olmecs or Toltecs or others of the people who were here way back in time. Are these people "Indians"? Does a person's having Spanish as his or her first language make him or her "Hispanic"? Afterall, his or her ancestors were speaking their own language(s) before the Spanish and other Europeans arrived here.

Yes, the matter of how members of a group identify themselves can be complicated. But we shouldn't fear complications because these group names can be powerful forces in the maintenance of pride and unity, and because few things that are worth doing are done easily. -Editor

F. Y. I.

Some Historical Perspective on Thanksgiving

"The pilgrims set sail from South Hampton, England in 1620. They were loaded on two ships, the Mayflower and the Speedwell. The latter became unseaworthy and both ships returned to England...The Mayflower set sail again with 102 persons. After a stormy voyage of 66 days, it dropped anchor near Cape Cod, Massachusetts. Prior to disembarking, 41 of the males on board had a meeting and signed an agreement known today as the Mayflower compact. These 41 men are referred to in history as the 'Pilgrim Fathers'--it was their families, with 15 slaves, who made the original trip from England."

-SYMBOLISM HOLIDAYS MYTHS AND SIGNS by Imam Alauddin Shabazz

"...Pilgrims came ashore to face a starving time until generous Wampanoag Indians under Massossoit pitched in with donations of corn and sound advice. The next year Gov. Bradford...announced the Pilgrims' victory over famine, thanked a Christian God and called on the Indians to emulate their betters."

-"What Kind of Thanksgiving," an article by William Loren Katz, author of BLACK INDIANS: A HIDDEN HERITAGE and several other historical books

"In the book entitled 'The General History of Virginia - Fourth Book', on page 294, it is stated: 'Captain John Smith(1580-1631) wrote, so great was our famine that a savage we slew and buried, the poorer sort took him up again and ate him; and so did divers[diverse] ones another boiled and stewed with herbs. And one amongst the rest did kill his wife, powder her and had eaten part of her'. NOTE, the word 'savage' was applied by John Smith in reference to an Indian. This terminology was commonly employed by European American[s] in depicting the non-caucasian aborigines of this country who cared for them, fed them, etc."

-SYMBOLISM HOLIDAYS MYTHS AND SIGNS

-continued on page 12-

FROM OTHER SOURCES

Two Brothers Establish On-line Organization to Give Africans in U.S. a Stronger Political Voice

"Angered by the government response that followed Hurricane Katrina, two Black activists have launched a new online organization, ColorOfChange.org, to give a stronger voice to Black concerns in U.S. politics. In its first month, the site has attracted 10,000 members.

"The founders of ColorOfChange.org, James Rucker and Van Jones, see their early success as a sign that African Americans and those who are concerned about Black issues see Katrina as a 'wake-up call'--and that they're ready to make a difference politically.

"'Middle-class Black folks like ourselves got a clear dose of reality. While many of us are doing well, millions of our folks have been left behind', Rucker said. 'When we saw the television screens, the emotions were almost universal. First we were sad and angry, and then we realized we had no political voice--no organized way to respond and hold the government accountable. That's when we decided to start ColorOfChange.org. For too long, Black America has been left out of the political discourse--Republicans are rarely on our side, and too many Democrats take our support for granted. And it needs to change'...

"ColorOfChange.org members use the Internet to pressure elected officials using petitions and phone calls, and soon they'll be able to support media campaigns that call attention to issues that concern them and thereby frame the public debate. Our mission is to help Black people and pro-Black people become politically engaged and to have a renewed and strengthen[ed] political voice'.

..."Pressure from ColorOfChange.org and other groups stopped Republicans in Congress from using Katrina as an excuse to make massive cuts to the social safety net. And almost 1,000 have bought the 'Kanye Was Right' T-shirts that put ColorOfChange.org on the map in September. (Kanye West is the rapper who said, 'George Bush doesn't

care about black people' during a national hurricane relief telethon.)...

"James Rucker, 36, is a veteran leader of online activism. As Grassroots Mobilization Director, Rucker helped MoveOn.org grow into a powerful 3.3 million-member organization. MoveOn's mission is to return political influence to where it's supposed to be in a democracy--everyday people--instead of moneyed special interests and corporations.

"Van Jones, 37, is the founder and executive director of the Ella Baker Center for Human Rights (EBC). Under Jones' leadership, EBC has grown from a small local non-profit to a leading organization in the national fight for alternatives to the 'incarceration industry'. Jones is also a leader in the push to integrate the environmental movement with other social justice movements.

"In time, the duo plans to build a membership of 250,000 people. ColorOfChange.org will tackle many key issues, including economic fairness and opportunity for African-Americans..."

-from "In Wake of Katrina, Activists Launch ColorOfChange.org," page 15, Nov. 10 OMAHA STAR(Omaha, NE.)

Sisters at Spelman College Team Up with Rapper Lyte to Resume Discussion on Depiction of African Women by Music Industry

"Last year, the young women of Spelman College started a national conversation against the denigration of Black women in the music industry...

"This year, the school and Rapper MC Lyte joined forces to bring 'Hip Hop Week' to the all-female campus. From Oct. 31-Nov. 4, students tackled the subject of the impact of hip hop in urban, suburban and rural communities and the exploitation of women in the music industry...

"The week included panel discussions, an open mic session for aspiring artists and a film screeniung of 'Masculinity in Hip Hop' by Byron Hunt. The male panel discussion,

which was hosted by MC Lyte, featured actor/musician Malcolm Jamal Warner, Rapper Chuck D, actor Darryl 'Chill' Mitchell and Spelman Professor William Jelani Cobb.

"Somewhere between the powerful and poetic lyrics of Tupac and the arrival of new 'artists', hip hop has evolved into a 'rap' movement that glorifies violence and degrades women, many students observed...

"The week continued with an all-female panel discussion. Artists MC Lyte, Cheryl 'Salt' James, Da Brat, Yo Yo, cultural critic Joan Morgan and Spelman Professor Tarshia Stanley came together to battle opinions of the exploitation of women in the music industry...

"Since rap artists often get the blame for the exploitation of women in music videos, students asked MC Lyte her opinion about who was to blame for this exploitation. 'The exploitation is disgusting. Everyone has a responsibility for it, not just the artist. The females, the director, there are women producing these videos', MC Lyte responded. 'But no one is saying anything. Stand up'! She isisted that young Black women must 'act with class, dress with class. We have to be aware of our surroundings and the image the media constantly gives off about us'...

"After attending the panel discussions, Spelman freshman Heather Winfield, an English major, said, 'I am willing to make that change. I think that old hip hop should be publicized for our generation. Youth have to understand that rap can be about positive things, not just guns, cars and females'..."

-from "Spelman Women Continue to Rap About Hip Hop," page 7, Nov. 15 THE FINAL CALL(Chicago, IL.)

Lawsuits Against Taser International Have Ironic Twist

..."It is one thing for the American Civil Liberties Union...to report more than 130 deaths in the US related to Tasers...or for Amnesty International USA...to report more than 120 in the US and Canada both from June 2001 to August 2005.

"It is quite another for cops in Florida, Kansas, Missouri, New Mexico and Ohio to file lawsuits in August 2005 against Taser International, Inc....claiming that they were seriously injured after being shocked with the electronic stun gun during training classes.

"This is the company that has marketed its weapons to 7,000 law enforcement agencies largely on the basis of 'safety'...

"The cops involved in the lawsuits allege that Taser International knew about injuries but did not warn police departments about them 'knowing full well that such a reported serious injury would have devastating ramifications on its safety claims and, most importantly, its most effective sales tool, the law enforcement training program'.

"A police chief suffered heart damage and two strokes when he volunteered to be shocked while hooked up to a cardiac monitor as a way to demonstrate the safety of Taser, in April 2004. He claims 'painful, permanent and progressive' hearing and vision loss and neurological damage in addition to strokes and cardiac damage. Both the Department of Justice and the US Securities and Exchange Commission are supposedly investigating Taser weapons safety.

"Yet Miami police used Tasers on children--both a 12 year old and a six year old. A nine year old was Tasered in Tucson. Even one year olds have been shocked, according to Taser International's own records. Portland OR police tasered a blind 71 year old and a South Carolina police did it to a 75 year old. This is despite the company's own website citing medical literature which states that older people may have 'particular vulnerabilities'.

"Tasers are being used not only by the police, but also in schools, hospitals, jails and prisons--at least 1,000 of the latter..."

-from "Yet They Do Not Hesitate," pages 1 and 2, Nov. COALITION FOR PRISONERS RIGHTS Newsletter(Santa Fe, NM)

Why Paris Is Burning

"Africans living and working in Paris have been pushed into ghettoized suburbs of Paris(banlieue), where the state has withdrawn education, health and other services, while increasing police presence, checkpoints, raids on sans-papiers(undocumented immigrants) and levels of oppression in general. This week the suburbs have exploded.

"The trigger came on Thursday, Oct. 27, as a group of 10 high school kids were playing soccer in the Paris suburb of Clichy-sous-Bois. When police arrived to do ID checks, the kids ran away and hid, because some of them had no ID. Three of the children hid in an electrical transformer building of EDF and were electrocuted. Two of them, Ziad Benn, 17, and Banou Traore, 15, died; the third, Metin, 21, was severely injured.

"On Saturay morning, 1,000 joined in a march organized by religious associations and mosques in Clichy-sous-Bois...

"As people were gathering in the mosques for the Night of Destiny, the most sacred night in the month of Ramadan, ...the empty streets of the Cite du Chene Pointu filled with about 400 CRS militant riot police and gendarmes, blocking off the neighborhood. Yet very few people allowed themselves to be provoked...

"On Sunday, however,...the women's prayer room at the Bousquets mosque was teargassed by police. As people stumbled out gasping for air, the policemen called the women 'whores', 'bitches' and other insults.

"Ever since that night, Clichy-sous-Bois has been burning, with the insurrection spreading...to other Parisian suburbs..."

-from "Paris Is Burning: Racism and Repression Explode Week of Uprisings," pages 1 and 7, Nov. 9 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Another Look at the Paris Situation

[Editor's note. We have presented these perspectives and information on the uprisings in Paris because this fits in with the HARAMBEE FLAME's efforts to provide news about African people all over the world, to the extent that we can. Also, the excerpts presented here show pretty clear parallels between the situation of African people in France and that of African people here in the U.S.]

"Africans living and working in Paris have been pushed into ghettoized suburbs of Paris(banlieue), where the state has withdrawn education, health, and other services, while increasing police presence, checkpoints, raids on sans-papiers and levels of oppression in general. For over three weeks, the suburbs have been scarred by rioting, armed resistance, and street combat with the French State Forces. Over 7,000 vehicles and hundreds of buildings have been destroyed. Thousands have been arrested, and while the intensity of the uprising has waned, no end appears in sight...

"Over the past years, the heavy police presence has led to many run-ins with locals. Most of the time, the young people are simply objecting to being treated like subhumans, and yet more and more they find themselves charged(and often convicted) with contempt and rebellio. These are not mistakes or 'errors' that need to be condemned, but rather the results of a law and order policy that has been developed over the past twenty years...

"...the (supposed) availability of low-income housing for immigrants over the past thirty years has been based on a system of segregation whereby only some neighbourhoods were open to them, generally worst ones, which were badly located and/or most run-down.

"It is still the case that those responsible for low-income housing consider the arrival of immigrants to be a sure sign that an area is going downhill: so this 'disqualifying' demand is funneled into what are already the worst programmes. Worst still, the debate on social

diversity has entrenched and legitimized this segregation, to the point that areas of social housing where these people were supposed to be able to live are closed off to them in the name of social diversity: a diverse population must be encouraged in the housing projects, and so immigrants are not allowed, especially if they are poor...

"The government has called on the April 3rd 1955 law to re-establish order, declaring a State of Emergency. Giving all power to local agents of the executive branch, the prefects and the police, it reinforces the law and order side of social apartheid: the popular classes, whether they work or not, are dangerous, and so they should get special treatment...

"This decree has only been used twice before: in Algeria and New Caledonia. Using it now is a way of presenting the present situation as one of warfare, of cultural and ethnic minorities breaking up the country...This is a clear message: if not legally so, then the suburbs are at least de facto colonies, due to their 'ethnic makeup' which supposedly makes them unable to be integrated into French society. The most obvious example of the different ways that neighbourhoods with different ethnic groups are managed is the attempt to create mechaisms of government social control via religion and the CFCM. The important thing is to keep control, even if to do so the younger generations must be handed over to religious authorities. If need be, the 'Islamic danger' that they will have built from scratch will then serve as an excuse for more repression..."

-from "The Fuse Is Lit," pages 1-3, Nov. ALLIED RESISTANCE NETWORK(Lawrence, Kansas)

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

"On a night in 1637, Bradford was still in command of the Plymouth colony when he threw Capt. John Mason and his militia against the Pequots in New London, Conn. Mason shouted, 'God is over us. He laughs his enemies to scorn making them as a fiery oven', as his men conducted a surprise night assault and set fire to the wigwams of sleeping men, women and children. Bradford rejoiced in the massacre: 'It was a fearful sight to see them frying in the fire and the streams of blood quenching the same and horrible was the stink and stench thereof. But the victory seemed a great sacrifice and they[the militiamen] gave praise thereof to God'. Rev. Increase Mather, the Puritans' religious leader, called on his congregation to give thanks to God 'that on this day we have sent 600 heathen souls to hell."

-"What Kind of Thanksgiving"

"Although the first shipload of twenty had arrived in Virginia in 1619, it was not until the 1660s that the key item in the definition of their status--term of servitude--was clearly fixed in law...'All negroes or other slaves within the province[according to a Maryland law of 1663], and all negroes and other slaves to be hereafter imported into the province, shall serve durante vita; and all children born of any negro or other slave, shall be slaves as their fathers were for the term of their lives'. Such was the first legal step whereby a black skin would itself ultimately be equatable with 'slave.'"

-SLAVERY(Second Edition) by Stanley M. Elkins

"As early as 1669 a Virginia law had declared it no felony if a master or overseer killed a slave who resisted punishment. According to the South Carolia code of 1712, the punishment for offering 'any violence to any christian or white person, by striking, or the like' was a severe whipping for the first offense, branding for the second, and death for the third. Should the white man attacked be injured or maimed, he punishment was automatically death. The same act provided that a runaway slave be severely whipped for his first offense, branded for his second, his ears cut off for the third, and castrated for the fourth...Slaves in the seventeenth-century Virgi-

nia had become, as a matter of actual practice, classed on the same footing as household goods and other personal property. The code of 1705 made them a qualified form on the same footing as household goods and other personal property. The code of 1705 made them a qualified form of real estate, but that law was in 1726 amended by another which declared that slaves were 'to pass as chattels.'"

-SLAVERY

"When Columbus landed in the Caribbean, though it was recognized that he was from a foreign people and culture, his party was welcomed with open arms by the native residents. In his diary Columbus described how warm and wonderful he found the people. He also remarked that a handful of Europeans, armed with their new weaponry(the gun), could subdue these people and 'make them our servants'. When Europeans first arrived in Africa, they too were welcomed and accommodated by Africans...True to Columbus' mean intentions, however, in every instance, the hospitality of the indigenous people was betrayed in the interest of domination for the pursuit of land, labor, natural resources and profit...Columbus' voyage to the 'new world' was symbolic of the first great era of European expansionism. Stirring from the doldrums of the 'Dark Ages', various ethnic groups began to consolidate to form nation-states with regularized bureaucracies and standing armed forces...The acquisition of gold, silver, diamonds and precious metals was a way to feed the appetite of bureaucracy and the armed forces. Simultaneous with this development, a new merchant class began to emerge with another set of appetites--spices, cash crops, fine woven fabric and precious metals...Columbus was sailing west to find another route to the fabled riches of the east India and China. The Spanish were among the first to visit the Americas in search of 'El Dorado', rich stores of gold and silver which could be used to buttress the monarchy. Britain, France, Portugal, Belgium and Holland soon followed suit. As European nations conquered these new found territories, they transformed them into colonies to supply the mother countries with a variety of needs[?], from precious metals to cash

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...the greatest of the indigenous Africans who became Emperor of the Roman Empire was charged by many European and European-American Christian Church historians of being "the emperor who ordered the persecution and execution of Perpetua and her followers," his name - Septimus Severus (146-211C.E.). But the truth is that Emperor Septimus Severus did not mount the throne of the Roman Empire until 193 C.E.; this he did subsequent to the murder of Emperor Marcus Aurelius' son - Marcus Aurelius Commodus Antonius - about 17 March 177-180 C.E. Septimus Severus, at the time of his elevation to the throne of the Empire of Rome, was Rome's greatest general, and a former civil magistrate. It is to be further noted that color was never a condition to his ascendency to the Roman throne, as only one Roman Governor had failed to accept this indigenous African rule of imperial Rome. The dissident was Allinus - Governor of Britany(England, Scotland, Wales and Ireland). But Emperor Septimus Severus quickly did away with this problem, as he defeated and killed Clodius in 197 C.E. during the Battle of Lyons, France.

Septimus Severus' victory over Clodius placed an African ("Negro") in complete control of every nation along both sides of the Mediterranean Sea and every European nation along the Atlantic Ocean up to, and including, Angloland (Britany). It also placed this African in charge of the entire Roman Empire at the time when the Roman military was being corrupted, due to the extensive employment of mercenaries. Monetary inflation, coupled with high prices and over-burdening taxes on all classes of the Roman peoples, also created chaos in the empire...During all of this turmoil the Roman State was being challenged by a "new religion" - "Christianity," which crossed over from North Africa and was giving every indication of causing further disaffection from the already disrupted

Roman army, as it was already causing full-scale conversions by too many of Rome's finest military officers - including her best generals. This "new religious force," in direct and open conflict with the existing official religion of the state, had even begun to gnaw

away at the already disorganized Roman body politic...

"The conditions already outlined, along with many more, forced Emperor Septimus Severus, as Emperor of Imperial Rome, to issue an edict in 202 C.E. In this "edict" he forbade any new conversion to Judaism or Christianity, neither of which he intended to stomp out, but instead check. The "edict" has been purposely overstated by religious bigots and over-zealous racist fanatics alike...

But his detractors, to date, have failed to account for the fact that Septimus Severus did not become Emperor of Rome until 193 C.E., thirteen long years after the reported persecution and martyrdom of his fellow indigenous Africans of the "new religion"

Source: AFRICAN ORIGINS OF THE MAJOR "WESTERN" RELIGIONS by Dr. Yosef Ben-Jochanan

Thanksgiving(conclusion)

crops. The effective exploitation of these colonies required cheap or free labor. Millions of Native Americans were killed, died from European diseases or were worked to death on plantations to meet this demand for labor. As the pool of native labor dwindled, Europe turned to a new and abundant source for a seemingly endless supply of free labor--Africa, hence the onslaught of the holocaust of enslavement."

-from "Thanksgiving and the Phenomenon of Globalization," by Ron Daniels, which appeared in the Dec. 4-10 Jackson Advocate newspaper

ANNOUNCEMENTS

Pen Friends & Services is celebrating its first full year of providing resources to inmates. Send 8 stamps (or money order for $2.96), for the new List-D and receive a copy of the Free Books and Literature Resources). Write: Pen Friends & Services, PO Box 4076, Amarillo TX 79116.

The Editorial Dept. of the Final Call Newspaper kindly accepts submissions of articles for consideration for publication only via email or postal mail. Submissions should not exceed 1,000 words and should be sent as a attached WORD document...Unsolicited manuscripts will only be returned if submitted with self-addressed return envelope. The Final Call reserves the right to select and edit articles for brevity and clarity. Submissions should be emailed to FCNPROD@aol.com or mailed to: Editorial Dept. Submissions; The Final Call; 734 W. 79th Street; Chicago, IL. 60620.

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The Fifth Annual Black Man Film Festival in 2006 will be the biggest ever, with five days of films, panels and networking events. The mission of the Festival is to explore such issues as male-female relations, father-son ties, civil and human rights, spiritual questions and the Black male image in the media. The festival director [is] Yemi Toure. The festival's advisory board includes hip-hop activist/writer Kevin Powell; film maker St. Clair Bourne; economist and national commentator Dr. Julianne Malveaux; Dr. Ray Winbush, director of the Urban Institute at Morgan State University; and historian and educator Dr. Asa Hilliard. Festival email is blackmanfilmfestival@hotmail.com. Phone is (404) 432-2194.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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Wopashitwe Mondo Eyen we Langa